



# *The* Converted Catholic Magazine



**THE MAN WITH A HUNDRED FACES**

**CATHOLIC QUEBEC—OBSTACLE TO CANADA'S PROGRESS**

**SAVED - OR JUST FIT TO BE SAVED?**

**(Open Letter to Monsignor Sheen)**

**WHAT PROTESTANTISM MEANS TO ME**

**(A Converted Priest's View)**

**NATIONWIDE CATHOLIC PLAN TO TAKE OVER  
PUBLIC SCHOOLS**

**HELPING EX-PRIESTS IN ITALY**

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# THE CONVERTED CATHOLIC MAGAZINE

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"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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No. 10

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# The Converted Catholic Magazine

Edited by Former Catholic Priests

PUBLISHED SINCE 1883

Vol. 8 (New Series)

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## SAVIOUR

*"Unto you is born this day . . . a Saviour, who is Christ the Lord."*

—Luke 2:11

**T**HROUGH all ages all men everywhere have longed and yearned for a Saviour. For whether man looks into his own heart or out upon the world around him, he is convinced of one great, self-evident truth: that he cannot save himself.

That Saviour was promised by God to Adam and Eve after they had yielded to the wiles of the serpent and sinned against God. God's promise was actually a part of His sentence of condemnation, for because of the sin and condemnation a Saviour became necessary. Sin, therefore, brought the Saviour, a fact that made possible Augustine's ecstatic paradox: "*O happy fault, that merited such a Redeemer!*"

So wonderful is that Saviour, so powerful His grace, so ineffable His atoning sacrifice, that it should not be wondered that the devil would do his utmost to frustrate His saving work. According to the working of the mystery of iniquity, the more ineffable the good wrought by God, the more cunning the deceit to undermine it.

The most obvious deceit is the substituting of a false saviour for the one and only Saviour who can fully save. Keen spiritual discernment is therefore necessary in the Christian in order to recognize the false from the true. He must be able to discern in the substitute 1) the human feet of clay; 2) the mere half-measure, or total lack of ability to save. The Saviour who alone can be accepted is one 1) who saves to the uttermost; 2) who forgives sins not partially, but fully; 3) who, because in Him dwelleth the fullness of the Godhead, is able to keep that which we have committed unto Him against that day; and 4) who makes it so that sin does not accompany us in death, that no other lives of expiation are necessary after this one.

No lesser saviour will do; no shorter measure will satisfy. We can dare to expect this, precisely because no one but He could fulfill the promises He has made. True Christians measure their expectancy, not by earthly or half-heavenly standards, but by the full assurance of Him who alone can fulfill it.

This is the only Saviour worth knowing. Knowing Him, let us follow and trust Him!

### "THAT GLAD HOPE"

FROM TIME TO TIME, our secular newspapers report items of worth-while news. One such item is from the N. Y. *Times* of last September 13, reporting the marvellous testimony of Dr. Alexander Alison, pastor for the past thirty years of the First Presbyterian Church in Bridgeport, Conn. Dr. Alison is 73 years of age and dying of cancer with only a short time more to live.

Appearing before his congregation with a plea to be allowed to remain among them for "whatever days remain," Dr. Alison stated: "I am ready to go. My house is in order. I have had a long and blessed ministry. It is, of course, always a hardship to say farewell to such loved ones as I have. But it is better farther on. *I have preached that glad hope and I know that my Saviour will not fail me.*"

Continuing, he declared that he wanted to remain in his pulpit *"to preach the everlasting Gospel of salvation through Christ and witness what this great Saviour has meant to me."*

No Roman Catholic priest is able to face death with this "glad hope." For Christ to him does not mean, as it does to Dr. Alison, a true Saviour who saves to the uttermost. He dare not believe that "there is therefore now no condemnation to them which are in Christ Jesus . . ." (*Romans 8:1*)

A Roman Catholic priest must believe, and must teach his congregation to believe, that it is a mortal sin of presumption to have such faith in the all-sufficient saving work of Christ.

His only hope when he comes to die is an indefinite period of further pain and expiation in purgatory. To him death does not mean an end of sin and suffering. He must believe that his sins will accompany him in death, that there is no assurance that he will even escape hell for all eternity. To him it is as if Christ had died in vain; at best that Christ's sacrifice is incomplete.



### 'IMMUNITY OF THE CLERGY'

SIGNIFICANT of the administration of justice under the new post-war governments of European countries is the increasing number of trials and convictions in civil court of Roman Catholic bishops, priests and nuns. This has been happening not only in Yugoslavia, but also in France, Poland, Italy, Hungary and Germany.

In the American press, especially in Catholic papers, the blame for this is attributed to communism and is used to whip up further hysteria against Russia. But the truth of the matter is that it simply means a reversal of the old claim for special treatment before the law for Catholic priests according to the old claim of 'immunity of the clergy' from prosecution by the civil law. It means that the Roman Catholic Church is unable to exert the same pressure on these post-war governments as was possible under the old monarchies and by its concordats and agreements with the Axis dictators.

The latest and strangest case of trial and punishment of the Catholic Church's personnel comes from England where two nuns, Reverend

Mothers Superior from Ireland, were fined £50 each and £10.10s costs or two years in jail for smuggling dutiable articles under their religious robes. In case we should be accused of making this case seem worse than it was, here is the full text of the report from the Irish newspaper, *The Impartial Reporter and Farmers' Journal* (of Enniskillen, Co. Fermanagh) of last September 11:

"Two Mothers Superior, in Liverpool Court on Tuesday, admitted that they took goods from Eire and concealed some of the articles in the folds of the religious habits they wore. They also admitted telling lies to customs officers. Each was fined £50 with £10.10s costs, with the alternative of two months gaol each. They were Helena Josephine Shepherd, otherwise the Reverend Mother Bernadette, of Our Lady's High School, Dartford, and Johanna Viaming, otherwise the Reverend Mother Dorothea, of St. Mary's Cray, Kent.

"They were accused of being knowingly concerned in a fraudulent attempt at evading customs duty and purchase tax on articles worth £77—among them ties, a pipe, and two fountain pens.

"Mr. D. J. Smalley, prosecuting, said that when the two arrived at Speke Airport they declared to customs officers 1 lb. of chocolate and one linen tablecloth. After much questioning they showed considerable agitation and by degrees produced other articles from the folds of their habits. The customs officers were still not satisfied and they were taken into a private room where still more articles were discovered by a woman searcher."

It is hardly possible for Roman Catholic propagandists to twist this so as to make it appear as a case of

'bigotry' and religious persecution of the Catholic Church!



## RIGHTS OF PARENTS

THE DREAD WEAPON of excommunication was brought into play last September 21 by Archbishop Ritter of St. Louis, Mo., against Catholic parents who opposed admission of Negro Catholic children into their parochial schools. The dissenting group, numbering 700, threatened to institute court action against their archbishop, but gave up for fear of being deprived of the sacraments.

What interests us was the further action of the archbishop who threatened a second excommunication against these Catholic parents when they resolved to send their children instead to the public schools. As reported in a UP dispatch from St. Louis of September 23, they discovered that the archbishop had the power "to overrule their resolution to permit parents to decide for themselves whether their children should attend the parochial schools or transfer them to public institutions." They found out that "the bishop could enforce a rule requiring Catholics to send their children to parish schools," and that "the penalty for failure to obey this rule is denial of the sacraments."

What then becomes of the great claim of the Catholic Church, employed so often in its condemnation of our American public school education, that parents have the sole right to choose the kind and type of school for their children? When the Supreme Court decided against the famous Or-

egon School Law which would have forced all children to attend the public schools, Pope Pius XI claimed this as a victory for the Catholic Church's principle that parents have the right to choose where their children shall be educated.

It works this way: the Supreme Court of the U. S. defends the right of the parents over the education of their children. This protects the Catholic Church and its right to build its own parochial schools and establish its own system of education. But parents in the Roman Catholic Church are forced, in turn, to give up that right, guaranteed them by American law, to their Church authorities. By threatening these parents with denial of the sacraments, the Catholic Church robs the parents of this right to decide what school their children shall attend.

American law establishing rights and freedoms is thus twisted by Catholic Church law into a denial of these very rights and freedoms.

### CATHOLIC SOCIAL JUSTICE

**T**HE SUDDEN INTEREST of Catholic authorities in labor unions and the rights of the working man prompted a professor in a Catholic university to write the following to columnist David Lawrence, as it appeared in the *San Francisco Call-Bulletin* of last September 4:

"The Catholic parishes pay the lowest salaries, beginning from the janitors up to those running the schools, who often work for \$35 a month.

"The teachers and professors of Cath-

olic colleges and universities are the least paid in the country. They are not given long-term contracts and there are those who get contracts for only 30 days or nine months. They can be dismissed 'summarily,' which means, without ever hearing the reasons for their dismissal.

"Since I am a professor, I am aware of these irregularities, and, working under the contract system of Catholic institutions of higher learning, I cannot help feeling with the underprivileged teachers who cannot defend themselves for fear of being dismissed."

### THE MAN WITH A HUNDRED FACES

**W**HEN CESARE BORGIA, son of Pope Alexander VI, was rampaging Hitler-like up and down Italy, raiding, slaughtering, raping and, truth to tell, bringing order out of chaos in his papal father's domains, the Duchess of Mantua sent him the strange gift of 100 masks to congratulate him on his latest exploit in deceit and betrayal of his rivals. These masks represented the many faces that this brigand son of a pope presented, in true Machiavellian style, to his victims while plotting and accomplishing their ruin. For he could lie, cheat, poison and be obsequious, friendly, generous, pious, blasphemous, venal, all at the same time. To this he owed his marvellous successes—till the end when both he and his father came to ignominious defeat. He was the prototype of Mussolini and Hitler in our day.

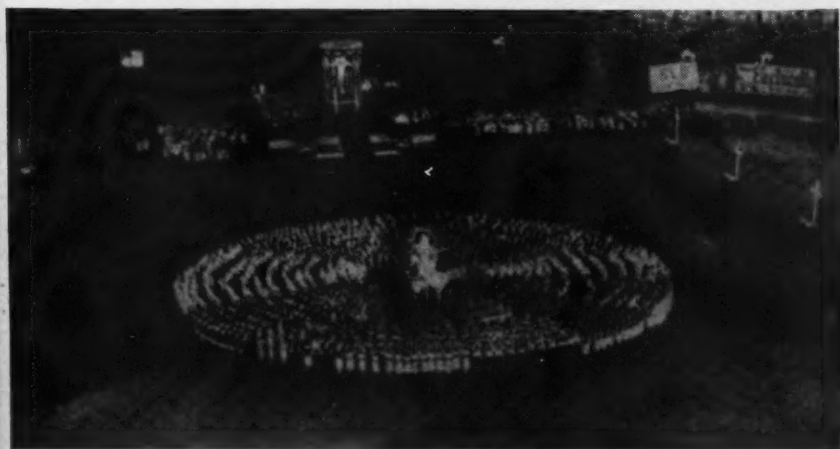
The present Pope Pius XII, in his dealings with the conflicting forces

now striving for mastery in the world, is not beyond using some of the masks that suited Cesare Borgia: he blesses Franco one day and pays homage to democracy the next; confers one of the highest honors on Perón and then turns to laud freedom of the press to visiting American newspaper men. He poured honeyed words all over President Roosevelt during the war while holding sacred his solemn compacts with Hitler and Mussolini. When Roosevelt wrote asking him to help American GI's liberate Italy from Mussolini, the Pope replied that he had to be neutral and above all conflicts of nations. Yet, scarcely were the regimes of Hitler and Mussolini destroyed than he publicly announced that it was a sin to be neutral in the continuing world conflict.

Latest sample of this quick change of faces was the Pope's open declaration of war against Russian communism in St. Peter's Square last September 7, followed by praise of Stalin three days later in his official newspaper *Osservatore Romano*.

On September 7, when the Pope called for immediate war against Russia, he declared: "*The time for reflection and planning is past; now is time for action. Are you ready?*"

Then on September 10, under the headline "Vatican Acclaims Stalin Peace Speech," the N. Y. *Times* quoted *Osservatore Romano* as "stressing that Stalin's speech the previous Sunday *would implicitly refute any accusation made by other nations that Russia is imperialist.*"



#### JEZEBEL ABROAD IN AMERICA

Here is a picture of a mammoth Roman Catholic demonstration in honor of the Virgin Mary at the Polo Grounds in New York City last September 28.

An actual living woman, Miss Rita McElligott, is here seen raised up on an altar taking the place of a statue of Mary in the midst of a huge circle of worshipers. At the further edge of the field another living woman, Miss Helen Hart, is also raised up on an altar taking the place of the recently canonized Saint Catherine Labouré.

The spectacle was held in the dusk of evening and illuminated by spotlights, while the worshipers held little colored lights, giving the whole scene an eerie effect.



## WHAT PROTESTANTISM MEANS TO ME

By J. A. FERNANDEZ

*[Mr. Fernandez, a former Roman Catholic priest and a colleague of ours, is now pastor of Robert Graham Memorial Presbyterian Church in Philadelphia. He served his adopted country of the United States as a soldier in World War II after leaving the priesthood and was ordained a Presbyterian minister in 1945. He was installed as Presbyterian pastor on March 19, 1946. This is one of his inspiring sermons on the Protestant Reformation.]*

THE PROTESTANT REFORMATION was ushered in by Martin Luther on that memorable October 31, 1517, when, on the door of his church at Wittenberg, Germany, he posed his 95 propositions condemning the traffic in indulgences. This event marked the beginning of the glorious movement of the Reformation.

To me Protestantism, in its orthodox historical form, represents the very embodiment of Christianity—a life lived in Christ through faith in Him who alone can save. Through Protestantism I became acquainted with the real and living Christ, whom I have accepted as my own personal Saviour and the only "Mediator between God and man." As a Spanish Roman Catholic, I knew Christ only as a babe in His Mother's arms, and as a corpse lying on Mary's knees. A living, resurrected Christ never really existed for me.

Protestantism brought me to Calvary where I took a look at my Saviour hanging on the cross for my sins. That look did more for me than all the thunderings of the law for the previous forty-four years. For the first time in my life I realized the full sig-

nificance of the cross and of the atonement. And it transformed my heart. I was convicted of my sins and I believed! I believed not only with my mind, but with my heart as well; and I surrendered myself fully to the extended arms of the crucified Saviour. At that moment I felt my burden lifted; I was born again; the seed of eternal life was implanted in my soul.

As a result, I was given to taste of the Resurrection glory. I became justified in God's sight; all my sins were thrown behind God's back and Christ became to me a living reality. The Spirit Himself bore witness with my spirit that I was a son of God, a partaker of the divine nature. The fear of death, so ingrained in Catholics, completely disappeared from my heart, because, "For me to live is Christ, and to die is gain." (Phil. 1: 21). Yes, Protestantism brought me Christ, and with Him salvation, with salvation joy, and with joy a strong desire to witness for Him and to bring others to His saving knowledge.

I am fully convinced that Protestantism, in its essence, is dynamic, for it possesses the dynamic power of the pure message of the Gospel, which,

in Paul's own words: "*Is the power of God unto salvation to every one that believeth.*" (Rom. 1:16).

Like all Catholics I had been taught that Protestantism was on the brink of death, and that eventually it would disappear from the face of the earth, because "every house divided against itself shall not stand." (Matt. 12:25). Due to its many divisions, sects and denominations, we were taught that Protestantism would not be able to stand the assaults of the gates of Hades. But now I see that, although such divisions may contribute to a waste of effort, they do not threaten the life of Protestantism. In fact, there is a more marked difference of doctrine and practice among the Roman Catholic religious orders—between the Dominicans and Jesuits for instance—than there is between the Episcopalians and the Southern Baptists.

For years the Jesuits and the Dominicans have disagreed on the basic teaching of the nature of the grace of God. Here we have two orders, ostensibly united as one body under the pope of Rome, differing on the essential doctrine of how the grace of salvation comes to the souls of men. On the other hand, the Episcopalians and Southern Baptists, drastically separate in practice and worship, are actually in agreement on the basic postulates of Christianity.

Joseph Blanco,<sup>1</sup> a former colleague

<sup>1</sup> Joseph Blanco was Chaplain Magistral to the King of Spain in the Royal Chapel at Seville; once Rector of the *College of St. Mary a Jesu* of the same town; later became a clergyman of the Church of England.



FORMER PRIEST J. A. FERNANDEZ

of mine, has well said:<sup>2</sup> "Protestants have varied in search of the divine simplicity of the Gospel, which the Church of Rome had buried under a mountain of metaphysical notions and superstitious beliefs. The Protestants have varied, because they had the honesty not to imitate the contrivances by which the Roman Church gives to her new decisions the appearance of unity with the preceding. The Protestants have varied, because they would not, under the fanciful notion of a perpetual miracle, claim for any of their churches the supernatural gift of unerring wisdom, nor counterfeit, by obstinacy in error, the conscious certainty of inspiration. The Protestants, in fine, have varied, because by restoring the Scriptures to their full and unrivalled authority, they perceived the

<sup>2</sup> Blanco, Joseph, *Practical and Internal Evidences Against Catholicism*, First American Edition; Georgetown, D. C.; James C. Dunn, 1926.



intrinsic power of settled, recorded, invariable revelation; and were aware that, in spite of doubts and divisions, the light of these divine records needed no help to withstand the attacks of the gates of hell . . .

"The true unity of Christians must arise from the 'one hope of our calling.' There is indeed for us 'one Lord, one faith, one baptism;' but that faith is a faith of trust . . . not an implicit belief in the assumed infallibility of men, who make a monopoly of the written word of God."

The Protestant churches may differ on minor points of doctrine; "they may observe different ceremonies, and adopt different views of church hierarchy and discipline; but their spirit is the only one which deserves the name of *catholic* in the genuine sense of that word."

Yet, thank God, Protestantism is not dying and will not disappear from the face of the earth until God, in His wisdom, sees fit to call His church out and translate it to the safe regions in heaven. What, then, is wrong with Protestantism today? Protestantism is suffering from a malady, the symptoms of which are evident: our churches are half empty on Sunday morning, and practically deserted Sunday evening; our Sunday schools are having a hard struggle for their very existence; all kinds of devices and machinery are being used to increase attendance at mid-week services, with little or no success at all; we are reaching only twenty-five percent of our youth; although we number over forty million adult Protestants in this country, we exert no influence on

the life of the community because our leadership has been lost in national affairs. The Protestant churches are losing ground rapidly in the field of the press, the radio and the motion pictures.

This disease is a bad case of low blood pressure and anemia, caused by lack of an essential vitamin in its daily diet—the Word of God. Protestantism was born through the rediscovery of the message of God's Word, and the only cure for its present condition is constant feeding on the Bible to build up the red corpuscles in its blood stream in order to be able to bring to bear its latent vitality.

We are proud today of the heroic efforts of our fathers in the faith in behalf of the Bible; we are proud of the fact that the Bible is the best seller in Protestant countries; we are proud of our biblical inheritance. But for many of our Protestant people today the Bible is a lost book; a book adorning the shelf of our library, but never or seldom read. This heavenly inspired book is being subjected to the microscopic criticism of our puny minds. How sad and disastrous for Protestantism to undermine the very foundation on which it was built. Give me the simple message of the Gospel; that message which sounds foolishness to the wise of this world; it is good enough for me, for it is the power of God unto salvation. With that simple message the early Christians were able to conquer the pagan world for Christ, and by it the reformers succeeded in opposing all the power of the mighty Goliath of the Roman Church. No so-called Bi-

ble-Christian has ever left the Bible and the Gospel teachings for the Catechism and the commands of men. It is those Protestants without the power of God unto salvation, that fall prey to the enticements offered by a materialistic, ritualistic, formalistic and pompous religion.

Contrary to the popular belief, Protestantism did not originate primarily as a protest against the errors and corruptions of the then existing Church. The primary motive impelling the Reformers to usher in the Reformation movement was a love for the truth rediscovered by them in the Gospel. As a result they raised their voices in protest against the Church for having obscured or totally eclipsed the light of the Gospel. It was their firm stand for the unadulterated Word of God against the ecclesiastical and civil authorities of that time that precipitated the development of Protestantism built upon the rock which is Christ and on the pillars of His Word.

The Protestant reformers were so firm and uncompromising in their attitude to the teachings of the Gospel because they had gone through a great evangelical experience. In the case of Luther, for instance, he chose the monastic life as a means to guarantee his salvation by appeasing an angry God. But soon he found out that all the observances, penances and disciplines of the monastic life could not make him right with his God; he was deeply tormented by his inability to find peace for his agonizing soul, until one day he found a Latin Bible in the

library of the monastery. As he read about the love of God manifested in Jesus Christ, he felt his burdens lifted, and threw himself completely into the arms of a loving God. He had found salvation!

The Roman Catholic Church teaches her people that by going to church they honor and worship Christ who is really and bodily present, in their belief, on the altar under the form of a wafer. This is the greatest attraction for Roman Catholics, and to be with Christ they spare no sacrifice to attend the Mass, which they have been taught to regard as the unbloody sacrifice of Calvary. But we, as Protestants, have an even greater attraction, and that is the real presence of Christ in the Word. Christ Himself is the Word. *"In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh and dwelt among us."* (John 1:1, 14).

When we preach the Word we impart Christ to the people, the same Christ who walked the earth, died on Calvary, and rose from the dead. O, that we preachers realized our great and sublime office. O, that the people knew the heavenly blessings attached to the reading and the hearing of that Word. It is through the power of the Word alone that we can expect to revitalize our Christianity and to make our Protestantism dynamic.

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## COLUMNIST 'DEVASTATES' CLARE LUCE

**I**T HAS TAKEN A WOMAN, a newspaper columnist at that, to hit on the "real reason" why Mrs. Clare Boothe Luce became a Roman Catholic. Glamor, publicity, advertising—these are the motivations behind Clare's spiritual hegira, according to Alice Hughes who writes a syndicated column entitled "Woman's New York."

Alice Hughes' analysis of Clare Luce's articles in *McCall's* supposedly giving her "real reason" why she became a Roman Catholic, is the most trenchant and devastating that has yet come to our notice. In her column in the Buffalo *Courier-Express* dated from New York last March 9, she says:

"Spirituality that stems from the heart warms the heart of others. In Mrs. Luce's discussion the dialectics are lively; her polemics, powerful. But warmth is lacking. A trained lobbyist even before her Congressional excursion, Mrs. Luce soars the celestial stratosphere on brain power. *I hear the advertising drumbeat, but I can not quite feel the heartbeat in her heavenly motor.*"

Few have seen through Mrs. Luce's "real reason" so clearly as this woman-columnist. Those of us who know from personal experience what a true spiritual conversion entails, can understand this columnist's remark that "*Giving voice to faith can be ecstatic to oneself; inspiring to others.*" This, we converted priests know. Alice Hughes is discerning enough to sense

that this is completely lacking in Clare Luce's writings. What she finds there instead are motivations of glamor, self-glory and tremendous advertising value. We sense this, too. To boost the Roman Catholic Church entails no sacrifice. It brings world acclaim and profitable publicity. To turn from it, on the other hand, and express the true feeling of ecstatic faith in Christ as perfect Saviour brings a load of abuse, vituperation and vilification on one's head. We who publicly profess our joy in our new-found faith as opposed to Roman Catholic error get no million-dollar publicity, no acclaim, no glamor, no profitable advertising.

This out-spoken columnist is even more discerning in analysing Clare Luce's "real reason" for joining the Catholic Church when she says:

"The 'Real Reason' article speaks of the greater glory of God and, as an example to the Faithful, it shyly stresses the greater glamorization of Clare Boothe Luce by showing a full page 'me-and-my-dog' portrait of her in the first installment and 14 additional photographs of her in the second. *Somehow God takes second place in this spotlight turned upon herself by His new unveiled bride.*"

The profitable results of Mrs. Luce's becoming a Catholic, and adding to the Catholic Church's propaganda by writing about it in a national multi-million-circulation magazine, are already becoming apparent. Soon after her articles appeared in *McCall's*, a New York publishing house gave her \$25,000 as advance royalties to write her story in book form. Latest contract Mrs. Luce has obtained is to

the tune of \$100,000 from a Hollywood motion picture company to write a script for a movie of C. S. Lewis' "Screwtape" writings about medieval spooks.

Mrs. Luce has proved that it is much more profitable to become a Roman Catholic than to run again for election to the United States Congress.

### PASSING OF DR. OSCAR M. VOORHEES

CHRIST'S MISSION and its Board of Trustees regret to announce the death last August 29, of Rev. Dr. Oscar M. Voorhees of New Brunswick, N. J. at the age of 82. Dr. Voorhees had long been a member of the Board of Trustees of Christ's Mission and also served as its secretary for many years. He was a devoted friend of our work, and by his example and encouragement greatly helped its advancement. He was particularly interested in the efforts of Christ's Mission to help former priests into the light of Evangelical Christianity.

Dr. Voorhees was known best as secretary and senator of the United Chapters of Phi Beta Kappa, to which he was elected in 1901. He continued as secretary till 1931 and as senator till 1946. Much of the growth of that organization is due to his untiring efforts. In 1931 he was elected for life as Phi Beta Kappa historian, and his monumental *History of Phi Beta Kappa* was published in 1945. He also edited the *Phi Beta Kappa Key* for many years and the *General Catalogue* in 1923. He was also president



The Late Rev. Dr. Oscar M. Voorhees

of the Van Voorhees Association, and in 1935 edited the *Historical Handbook of the Van Voorhees Family in the Netherlands and America*.

Ordained a minister of the Reformed Church in 1891, Dr. Voorhees served as pastor in several places in New York and New Jersey, and headed the War Service Committee of the Reformed Church in 1917, serving also as Y.M.C.A. secretary in France in 1918-19. He held the degree of D.D. from Miami University and an LL.D. from the College of William and Mary.

Nearest his heart, however, was the work of Christ's Mission. He was

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truly a follower and a servant of Jesus Christ, with a rock-bound faith in the saving merits of His Redeemer.

## WEAKENING BULWARK

**B**ECAUSE OF ITS FORTHRIGHT editorial (headed: "A Weakening Bulwark") opposing federal aid to Catholic parochial schools in its issue of last May 25, the St. Louis *Post-Dispatch* was accused in its readers' column of "sounding like The New Age, PM or THE CONVERTED CATHOLIC MAGAZINE."

In its editorial, the *Post-Dispatch* quoted from President Grant's speech in 1875, at the reunion in Des Moines of the Army of the Tennessee, as follows:

"Let us all labor to add all needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion.

"Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that either the state or the nation, or both combined, shall support institutions of learning sufficient to afford every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan or atheistical dogmas.

"Leave the matter of religion to the family circle, the church and the private school supported entirely by private contributions. Keep the church and the state forever separate."

Concluding its fine editorial, the *Post-Dispatch* says:

"What a tragic paradox it would be for Americans to be so busy defending democracy over the world that they failed to see one of its staunchest bulwarks weaken and give way at home!"

## HELPING EX-PRIESTS IN ITALY

[*FOLLOWING is a report by Rev. A. Caliendo who made a trip to Italy this past summer.*]

**A**N EVANGELISTIC CENTER, with the special object of counseling priests who wish to leave the Roman Catholic Church, has now been established right in the heart of Rome. This center, located in the Baptist Church building on Via Urbana, was formally opened in October as a result of Mr. Caliendo's efforts when he visited Italy during the months of July and August. Its official Italian name is *Fratellanza della Riforma* ("Brotherhood of the Reformation").

The launching of this Christian center met with the approval of Protestant leaders in Rome, and the Baptists, under the leadership of Rev. Dr. W. Dewey Moore of Washington, D. C., kindly offered the use of their building for this purpose. Dr. Emmanuel Sbaffi, Superintendent of the United Methodist Churches of Italy, and his staff also highly praised this venture.

In charge of the center is Rev. Vincenzo C. Nitti, former Methodist District Superintendent and theological professor. The work is strictly unde-



nomination and is supported by friends of Mr. Caliendo. Plans are being made for the establishment of similar centers in Florence and Naples.

Mr. Nitti has held pastorates in leading cities of Italy from Milan to Rome. For many years he was editor of the Italian Protestant weekly *L'Evangelista*, and he organized one of the finest Y.M.C.A. centers in Italy during the Fascist regime. A frequent visitor and speaker there was the famous ex-priest Ernest Buonaiuti.

Prayers are earnestly requested for the success of this work, that it may lead many souls to Christ and prepare for a much-needed Reformation of the Roman Catholic Church in Italy.



REV. VINCENZO C. NITTI



INTERIOR OF ITALIAN BAPTIST CHURCH IN ROME

Services of the new Evangelistic Center will be held here under the direction of Rev. V. C. Nitti.

## EDITOR'S TOUR OF THE NORTHWEST

By L. H. LEHMANN

I HAVE just returned from a 5,000-mile speaking tour of the States of North Dakota, Minnesota and Wisconsin where I reached an estimated 10,000 eager listeners with our message. These are great Lutheran States and, with the exception of three engagements with the Baptists, all my appearances were in Lutheran churches, seminaries and colleges.

Starting from Minneapolis, I first went to Grand Forks, on the North Dakota border, where I spoke in Pastor Mehl's Lutheran Church on October 12. An overflow audience in the basement heard the address by loud speaker arrangement. From Grand Forks I travelled next day to Minot, N. D., where a crowd of about 1,000 assembled to hear me in Pastor Ulveldin's church that night. Then on further west next day to Williston, close to the borders of Montana and Saskatchewan, where I was graciously received by Pastor Caspar Nervig and spoke to another crowded church. An interesting journey next day took me through the picturesque North Dakota "Badlands," to the southwest corner of the State where the Roman Catholic Church has established an experimental station at Dickinson with a view to invading this overwhelmingly Protestant country. An appreciative audience heard my address in the town hall at New England.

I then headed east again, through the endless rich prairie lands to the capital city of Bismarck. Two great buildings stand out in perceptive as you approach Bismarck, the beautiful new Capitol building and the new Roman Catholic Cathedral, one, as it were, challenging the other. Like the parasite that makes itself almost indistinguishable from the tree it works to de-

stroy, the Catholic Church takes on a Protestant democratic appearance where it is outnumbered. This monolithic structure of the Roman Catholic Cathedral in Bismarck is not only an imitation of the Capitol building in the outside, but hardly distinguishable within from a severe Lutheran church, with sheer, clean architectural lines and entirely devoid of statues and shrines. Visiting Governor Aandahl's office in the Capitol building, I was pleasantly surprised when his secretary opened a desk drawer and pulled out the latest issue of THE CONVERTED CATHOLIC MAGAZINE! The Governor is a member of Pastor Opie Rindahl's Lutheran church, where one of the largest crowds so far assembled to hear me that night.

Fargo, the largest and busiest city of North Dakota, heard me the next evening, October 17, in Pastor Berge's spacious church, and at the Hotel Graver I was pleased to meet with and discuss our problems with a group of about 20 Lutheran pastors from the vicinity. At all the meetings, ministers of other denominations also came long distances to hear me.

I entered Minnesota again on October 18, and spoke at Pastor Preus' Evangelical Lutheran church Sunday evening, after a talk to the Luther League Convention at Dalton that same afternoon. Beautiful Bemidji in Northern Minnesota was next on my itinerary, after which I travelled to Duluth, where I addressed a large gathering of pastors and their wives from Duluth and vicinity in the afternoon, and to more than a thousand gathered in the Junior High School auditorium that same night. Rev. Lawrence A. Wogen was host pastor at Duluth. To be in time to appear before



December, 1947

the faculty and student body of Concordia College in St. Paul next morning, a night journey was necessary. I was among the Baptists that night at the Temple Baptist Church in St. Paul, which has increased its membership from 95 to more than 1,000 under the active guidance of Pastor W. H. Murk. Next morning I was with the faculty and student body of Augsburg Seminary in St. Paul, with the Lutheran Bible Institute in Minneapolis next day, and again at Concordia College for a session with the Lutheran pastor's conference Friday morning, October 24. That evening Pastor Tenner Thompson's Minnehaha Lutheran church in Minneapolis was crowded to hear me, ending my many appearances in Minnesota.

My last engagement was in Eau Claire, Wisconsin, Sunday, October 26, where a giant Reformation festival was planned at Pastor Tanner's First Lutheran church. An estimated 1,400 were present, including many Lutheran pastors and ministers of various denominations. Earlier in the evening I was able to address a large gathering also at the First Baptist Church.

Of solid Norwegian stock, the Lutherans of the Northwest are staunchly Biblical. Standing firmly on the Word as reasserted by Martin Luther, they do not neglect that necessary social influence in their communities which is part of the work of a Christian church. Well-appointed hospitals, schools and homes for the aged stand this beautiful Lutheran Northland, proving that good works, though of no avail as a cause of salvation in the Christian dispensation, follow after, as a necessary effect of the positive preaching of the true Gospel message of salvation.

I feel convinced that as a result of this extensive trip, for which our thanks are due to Pastor Fred Sommars of Bagley, Minn., the great Northwest is gratefully and firmly behind the work of Christ's Mission and THE CONVERTED CATHOLIC MAGAZINE.

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# SAVED—OR JUST FIT TO BE SAVED?

## OPEN LETTER TO MONSIGNOR FULTON J. SHEEN

By L. H. LEHMANN

Dear Monsignor Sheen:

Your attention by now has been called to the particular interest aroused among us by the campaign of prayer for your conversion to the acceptance of Jesus Christ as your true and perfect Saviour. I have called upon millions to join in prayer this whole month of November that the Lord may turn you from a Saul into a Paul. We pray that you, like Saul on the road to Damascus, may be struck with a light from heaven and, as happened to Saul of old, that that light of the Lord may blind you to your philosophical speculations and open the eyes of your soul to the full understanding of His glorious Gospel message.

You may resent my thus setting the "hounds of the Lord" on your trail. But I want to assure you that it is all being done out of a kind, brotherly interest that your position and the condition of your soul have personally aroused in me. You are a popular radio preacher who has caught the imagination of the American people. Millions can hear your voice and the message it carries. The modern invention of the radio has given you the opportunity, never before afforded to a man with a message, to propagate error or truth on a scale hitherto undreamed of. Think of the use the converted Saul of Tarsus would have made of such an opportunity!

Because of the power of the concentrated prayers of millions, I have dared to hope that the Lord will choose you to be the converted Saul of our day—when a positive demonstration of the power of God through His Gospel is the last refuge of a world that is teetering on the brink of destruction.

I dare this because of my faith in the dynamism of the Christian message of salvation, which I have personally experienced. For I have come forth from the labyrinth in which you are still entangled, and have been blessed, though belatedly, with the glorious knowledge of what Christian soteriology really means. To come to this knowledge I had to throw away what seemed dear and precious to me before, the things upon which you still depend in order to remain loyal to your Church. I had to strip myself naked of your philosophical covering, that patchwork of scholastic reasoning that can never bring certitude and that can never adequately reveal, on the one hand, the mystery of iniquity, and, on the other, the mystery of Godliness.

You, as a professor of scholastic philosophy, are more expert in the Church's

reasoning than I, who was merely trained by it as a student for the Catholic priesthood with its peculiar doctrine of sin and salvation. But I am logical enough to see the illogicality of its method of reasoning. I have come to realize that it is an inadequate yardstick to measure the mystery of our salvation. In fact, I have been surprised to discover that, in order to understand that mystery, this logic of reasoning has been more of a hindrance than a help. Cardinal Newman, even after he joined the Catholic Church, agrees with me on this. "Logic," he says ironically (in his *Grammar of Assent*), "makes but a sorry rhetoric with the multitude; first shoot around corners, and you may not despair of converting by a syllogism!"

I would go further and say that if

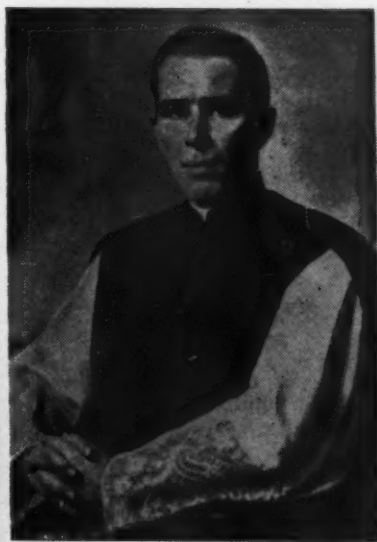


L. H. LEHMANN

*Out of the Labyrinth . . .*

it is so difficult for a camel to pass through the eye of a needle, it is scarcely possible at all for one to enter head first into the kingdom of heaven.

Like the bewildered Saul on the road to Damascus, you will probably first ask: "Lord, what wilt thou have me to do?" You will have to remember that it was to the humble and lowly, the uneducated, that the Lord Jesus imparted His message, that His apostles were poor fishermen. I do not think He would have it otherwise today, despite the higher level of learning in modern America. It would, in fact, be very unfair if only philosophers and college graduates could understand the Christian message of salvation. The common-sense logic of that message is so simple, however, that educated minds often cannot



MONSIGNOR FULTON J. SHEEN

*On the road to Damascus?*

grasp it. It is based upon the very first principle of all logic, the axiom of 'Being,' that "*a thing cannot be and not-be at the same time.*" The Christian message of salvation is the fulfillment of the long-awaited promise of a Saviour who really saves—to the uttermost. One may even wonder why St. Paul had to add that phrase, "to the uttermost," since the whole concept of being saved necessarily includes it. It is a concept of *wholeness*, whose 'contradictory' is being '*not-saved*,' or lost. There is no half-measure to being saved; there are no nuances of Gospel truth as there are of colors.

The wholeness in the concept of Christian redemption is, as I now see it, the new element that entered religion with the coming of Christ. Up till then, religion was, and could only have been, a system of half-measures. For all priesthoods and the sacrifices they offered before Christ, "*could never take away sin,*" as St. Paul clearly tells us (*Heb. 10: 1, 2*). They were actually intended, in fact, he also truly says, to keep people in remembrance of sin; they were proof that sin remained. If the sacrifices they offered had taken away sin, St. Paul with deadly logic rhetorically asks: "*Would they not then have ceased to be offered?*" The mere half-measure of salvation therefore that is still offered by the Roman Catholic Church is not only a denial of Calvary, but a sin against the very first principle of logic in all philosophies.

If the sacrifice of Christ on Calvary leaves us still not-saved, but merely fit to be saved, as the Roman Catholic Church teaches, then it must be sadly admitted that either 1) Christ (in Whom you and I believe "dwells the fullness of the Godhead") was not able to save us completely; or 2) He was not the promised Messiah of God. To admit the first would be a kind of blasphemy, since it would be to say that God was not able to do a perfect work and had to leave it to men to finish for Him. To admit the second is to leave mankind where it was before Christ's coming, depending still on the works of men and the sacrifices of priesthoods which can never fully take away sin. I say "fully" advisedly, since forgiveness that is merely partial is not really forgiveness at all.

Thus the Roman Catholic doctrine of Purgatory, which you hold to be a logical necessity, is a standing denial of Calvary. For it means that mankind remains as it was in the time of the pagan poet Virgil who, describing the various tortures of Purgatory after death, says that the soul cannot dare "*assert the native skies, or own its heavenly kind . . . But long-contacted filth, even in the soul, remains.*" You, in your latest book, *Preface to Religion* (p. 138), repeat Virgil's pagan belief in Purgatory when you likewise say: "*Who would dare assert themselves pure and spotless enough to stand before the Immaculate Lamb of God?*"

Virgil can be forgiven, for he had no knowledge of Jesus Christ who saves "to the uttermost." He had no New Testament, as you have, to tell him of "*a new and living way*" by which we *can dare*, as St. Paul tells us, to have "*the*

*boldness to enter into the holiest by the blood of Jesus; By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."* (Heb. 10:19)

I know well, of course, that by denying this assurance of complete salvation after death, the Roman Catholic Church creates the need for daily sacrifices of the mass and for (partial) forgiveness of sins in confession. If it taught that Christ's sacrifice, once offered forever, completely saves and takes away sin, then its priests would be deprived of their work. It is so arranged therefore that this work of its priests must only make sinners not good enough for heaven, on the one hand, and not bad enough for hell, on the other. For their partial forgiveness is also conveniently arranged to save sinners from being utterly lost in hell. *Sin and its effects are thus continued in death, and the power of the priest is extended over the countless dead as well as the living.*

This teaching differs in no way from that of Virgil's Roman pagan religion, nor from that of other pagan religions from the beginning of history. If it must be continued after Christ, then there is nothing new at all in Christianity, no "new and living way" as the New Testament assures us there now is. Christ would then be nothing but another human teacher. His saving work on Calvary would be the greatest hoax of history. He would have "saved" us, and yet left it to the Roman Catholic Church to do the (eventual) saving for us. This would be a contradiction in terms in anyone's philosophy.

You will say, I know and as I once taught, that Christ did not save us in the sense of being able to blot out our sins completely by His one act of sacrifice on the Cross. He only made it, you say, so that, by the operations of the hands of a priest, men are freed first from original sin by baptism, and therefore left with the *possibility* of being saved—eventually, and after endless cycles of eternity in the flames of Purgatory—provided they obey the commands of the Catholic Church and carry out to the letter its injunctions and practices. You say, in other words, that Christ's work does not save us, but makes us *just fit to be saved!*

But that is not true salvation. That is what all religions have claimed to be able to do. That teaching makes a mockery of Calvary. The coming feast of Christmas reminds us of the proclamation of the herald angels over Bethlehem the first Christmas night: "Behold there is born to you a *Saviour* . . . who is Christ the Lord." A Saviour is one who saves. He cannot save you and yet leave you unsaved, or half-saved, or just fit to be saved. He either saves you or He does not. To make it appear otherwise is to make other priests necessary, to make it necessary for them to continue to offer sacrifices daily that cannot take away sin, but which are only proof that sins remain, even after absolution, and that all men must carry their sins with them in death.

Will you accept this challenge and tell us how far you dare to have faith in the "new and living way" of Christian salvation? Our magazine goes to about 40,000 subscribers, which means that over 100,000 will read your answer



in its pages. I thus offer you an outlet to this vast number of Protestant people who will accept with interest whatever you have to say. It gives you the opportunity to tell more than 100,000 Protestants what you think of Christ and His way of salvation.

If you refuse to take advantage of this offer, these people must only conclude 1) that you believe that Christ's sacrifice on the cross was incomplete—which is blasphemous; 2) that He was not able to save us completely and to the uttermost—which denies His divine power; 3) that a further life of expiation for sin is necessary after we die—which is belief in the old pagan doctrine of reincarnation.

*If you leave them believing this, they must of necessity conclude that you are not a Christian at all.*

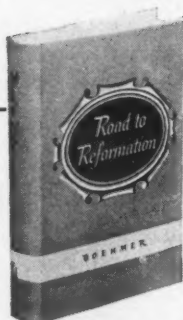
Yours sincerely,  
LEO H. LEHMANN.

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## CATHOLIC QUEBEC—OBSTACLE TO CANADA'S PROGRESS

**M**ANY TIMES our magazine has published incontrovertible facts to prove the amazing medieval conditions existing in Canada's Catholic province of Quebec. Here, next door to us in modern America, is a perfect example of what happens when the Catholic Church holds the religious, social and economic life of a country in its grasp.

Some do not believe this, because we say it. To convince these, here is a calm, objective report of eminent historians and economists who have made a scientific research into the matter. It is the full text as it appeared in the *N. Y. Times* of last September 13, and speaks for itself:

Prof. S. D. Clark of the University of Toronto told the seventh annual meeting of the Economic History Association at Yale University today that the United States had surpassed Canada in economic growth largely because of the survival of a feudal class system in Canada based upon a close alliance between church and state. He said this has checked the free play of economic forces in Canada.

The meeting has brought together eminent economists and historians from all over the country to discuss various aspects of the conditions of economic

growth among nations. It will continue tomorrow.

Professor Clark's paper was received with special interest because of the fact, brought out recently in a survey by foreign correspondents of the *New York Times*, that the United States and Canada are the only two major countries in which free enterprise has held out strongly against the world-wide drift toward, first, finance-monopoly capitalism, and then various forms of socialism, communism or fascism.

Students of comparative economic systems have said that the growth in American economic strength and the decline in that of Europe may be due in part to the fact that the feudal class system never really took root in the United States, whereas vestiges of it still remain in Europe. Although the idea of a ruling class is contrary to American tradition, it has been shown, it still prevails under Socialist-intellectual as well as capitalist-aristocratic régimes in Europe.

"In contrast with the United States, religious sects in Canada have been much less important in breaking down the hold of organized religion and thus in releasing the energies of the population for economic pursuits," Professor Clark said.

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"In Catholic Quebec the notion of a socially superior class based upon family connections, education and usually ownership of land has been rooted deeply in the teachings of the church. It has been an aristocracy of old families that has proved itself on the whole completely inept in promoting new forms of economic enterprise.

"In English-speaking Canada, if the relationship between religion and the class structure has been less obvious it has been little less important. Church establishment in Colonial times placed considerable dependence on a close alliance with a privileged upper class which lacked the imagination or inclination to take some sort of lead in the economic development of the country.

"Although the formal disestablishment of the church weakened the religious support of such a feudal class system, the organization of religion has continued to be sufficiently powerful to maintain to some degree the class distinctions of a religiously oriented rather than an economically oriented society."

Prof. B. N. Nelson of the University

of Chicago said that the close relationship between church and state had also retarded the development of business enterprise in Europe in the Middle Ages. Modern capitalism was unable to come of age through substantial capital formation, he said, until the agents of church and state abandoned their efforts to apply concepts of usury to reputable merchants. Only then could the latter give release to their economic energies in the knowledge they would be permitted to enjoy the use of their earnings and an honorable reputation, he said.

Both speakers made it clear they were not attacking religion or the church itself as a retarding influence upon economic progress, but only the political influence that organized religion exerts when there is a close alliance between church and state.



*"All our vaunted wisdom and superiority in the field of material invention counts for naught if we do not hurry up our schooling in the application of Christian truth to the affairs of men and nations."*

—THEODORE C. SPEERS



#### GROUP OF LUTHERAN PASTORS BEHIND CHRIST'S MISSION IN PRAYER

This group of 62 pastors of the Slovak Evangelical Lutheran Synod met at their 32nd biennial convention at Dixon City, Pa., from October 1 to 7, and were addressed on October 5 by L. H. Lehmann. They and their congregations are pledged to be with us in prayer. In center second row is Rev. Paul Rafaj, pastor at Dixon City, Pa., and host to the convention.

## NEW ATTACK AGAINST CHURCH-STATE SEPARATION

**A** NEW BREACH in the wall of separation of Church and State was begun last August 29, when the Kennett Square (Pa.) school bus case was brought before the U. S. Supreme Court by the Catholic Church. This highest tribunal in the land was asked to decide whether a public school board *must* transport pupils to Catholic schools.

Following is a concise statement of the facts leading up to this latest attack by the Catholic Church against the vital principle of separation of Church and State, as it appeared in the Philadelphia *Inquirer* of last August 30:

The case was carried to the Nation's highest court by Paul Connell, of Kennett township, Chester county, in an appeal from a Pennsylvania Supreme Court decision barring his daughter, Catherine, 10, from riding a public school bus to her classes at St. Patrick's Parochial School, Kennett Square.

### QUESTION UNANSWERED

Connell's appeal immediately drew national attention, since its outcome might eliminate a question unanswered by the U. S. Supreme Court in a historic 5-4 decision in a similar case last February.

In the latter case, the Court ruled that public funds raised by taxation may be used to carry parochial school pupils to class, but it did not say whether a school board could legally refuse to provide that service.

The directors of the Kennett Con-

solidated School, representing four school districts in the area, allowed St. Patrick's School pupils to use their buses for eight years until last September, when they announced that they lacked enough buses to continue the service.

### PLEAS REJECTED

Parents of Catholic school pupils first asked the Chester County Court to remove the school directors, then to order the school directors to restore the free bus service. In both cases their pleas were rejected. The State Supreme Court upheld the County Court decision last May 20.

On July 25, the State Supreme Court gave Connell's attorney, Samuel Lichtenfeld, of West Chester, permission to carry an appeal to the U. S. Supreme Court. This was the appeal announced yesterday.

In ruling against Connell, the State Supreme Court had affirmed the school directors' contention that using public funds to carry youngsters to Catholic school would violate the Pennsylvania Constitution's provision that "no money raised for support of the public schools shall be used for support for any sectarian school."

### CLAIMS DENIAL OF RIGHTS

Connell, in his appeal, charged that this decision denied him rights guaranteed by the Federal Constitution, including the rights of freedom of religion and equal protection of law.

He contended, moreover, that since the State's laws require a child to attend school, the State must provide whatever transportation is needed for the child to do so.



#### OBJECTION THROWN OUT

In last February's decision, the U. S. Supreme Court threw out a New Jersey taxpayer's objection to payments by Ewing township for transporting children to parochial schools in Trenton. Such payments were authorized by a 1941 act of the New Jersey Legislature.

The Supreme Court found the payments legal, but it was not asked to rule whether they would be mandatory outside New Jersey.

#### BREACH IN THE WALL

In the majority opinion, however, Justice Hugo Black compared bus service for pupils with police and fire protection, which are furnished to everyone without regard to religion.

Justice Wiley Rutledge, principal dissenter, called the decision a new breach in the wall between Church and State. He said the first breach was the court's 1930 decision that States may provide free textbooks for non-public schools.

This case was dismissed by the Supreme Court on October 6, but the Catholic Church will see to it that the attempt will be made soon again.

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## NATIONWIDE CATHOLIC PLAN TO TAKE OVER OUR PUBLIC SCHOOLS

**N**O MATTER what individual Roman Catholics may say or think to the contrary, their leaders in America have long since determined not only to secure public tax support for their own parochial school system, but also to undermine and eventually take over control of the entire American public-school system. "*Our first duty to the public school is not to pay taxes for its maintenance,*" Jesuit Father Paul Blakely authoritatively declares in an officially-endorsed booklet, *May An American Oppose the Public School?* And he adds: "*The first duty of every Catholic father to the public school is to keep his children out of it.*" With all the weight of papal encyclicals and the most authoritative orders from Rome to back him up, this Jesuit spokesman further states: "*Every parish school in the land is a protest . . . and an active, energetic opposition to the damnable doctrine that a Catholic may approve of that system in which religion is dissociated from education.*"

Pope Pius XI, in his encyclical of December 31, 1929, on education categorically declared:

"In the first place, education belongs preëminently to the Catholic Church for two supernatural reasons . . . As for the scope of the Church's educative mission, it extends over all peoples without any limitation . . . Nor is there a civil power which can oppose or prevent it . . ."

Protestant leaders are at last becoming aware of this definitely planned

attack by the Catholic Church against the whole system of American public school education. Events of the past few years have made it plain, even to the most ostrich-like Protestants, that this plan is being rapidly put into operation right under their very eyes. The fateful Supreme Court decision of last February 10, allowing States and localities to pay for bus transportation of parochial school children out of public tax money has opened the eyes of some. Others have come point blank up against overwhelming evidence in their own communities of the methods by which the plan is working out in their midst. One of these is the outrageous happenings in the public school district of North College Hill, Cincinnati, Ohio. In bold, blunt language, the Presbyterian Council of the Presbytery of Cincinnati, at its meeting last April 15, officially went on record to declare:

"The Roman Catholic clerical program to invade the Public School system in North College Hill must be understood as a local spearhead of a nationwide movement to gain control of and to rule, for their own advantage, the free public schools of America."

Amplifying this direct indictment of the Roman Catholic Church, the statement of the Presbytery of Cincinnati goes on to say: "In practically every community where there is any sizeable number of Roman Catholics, they have entered school-board politics to get their members, a controlling



majority if possible, on the School Boards. They do this even where they have their own parochial schools, although their primary interest is not the welfare of the public schools. They then proceed with politics that hamper the school systems. They have already done this in many of the larger cities of our country such as Boston, Buffalo, Cleveland, Chicago and St. Louis.

"In *Chicago* the schools have been so injured under Roman Catholic control that they are just now facing loss of standing. The North Central Association of Colleges and Universities has said that their [Chicago] high school graduates will not be accredited to enter member colleges unless drastic reforms are instituted by July. This is because the Chicago school system has been filled with a disproportionate number of Roman Catholic teachers and administrators without proper regard for ability.

"In *Cleveland* this program involved removal from the municipal university of the subsidy for training teachers and the granting of aid to students of education in any school they might choose, thereby furnishing funds to build up the local Roman Catholic college, and securing a larger number of wholly Roman Catholic school teachers for the schools.

"In *Buffalo* they made a man, who was widely believed to be a Jesuit priest, the Superintendent of the Public Schools. His policies resulted in a disastrous teacher strike there this past winter.

"In *St. Louis* the school situation became so bad under temporary Ro-

man Catholic control that the public-spirited believers in democracy rose up and voted them out of office. It was then discovered that the Roman Catholic board members had gambled on the stock exchange with funds collected from school teachers' salaries for the poor children's Pure Milk Fund, and had lost a considerable sum. One leading board member committed suicide on being exposed. The St. Louis schools have been partially improved, but many of the inferior employees with tenure from the period of Roman Catholic control cannot be eliminated.

"In *Cincinnati*, though they have not succeeded in electing more than a minority on the Board of Education, that minority has shown sufficient power to block improvement of the schools and the adequate raising of teachers' salaries on several occasions."

Here is the story of the happenings at North College Hill, Ohio, as told in this indictment of the Roman Catholic Church by the General Council of the Presbytery of Cincinnati:

"The North College Hill situation fits into this larger picture. Some years ago the Roman Catholic minority there became effective in school board politics and secured control. They had a Superintendent of Schools who would do their bidding. Then they proceeded to secure public tax funds for the local Roman Catholic parochial school.

"An Ohio law allows a Board of Education to lease or rent property where school buildings are inadequate, and to hire any qualified teach-

er. The Roman Catholic Church claimed there were no funds to continue the St. Margaret Mary parochial school. They stated that they were planning to close the school and let the Board of Education care for the children. Thereupon the Board claimed they had insufficient room, and leased the parochial school classrooms from the Archdiocese. The Church kept control of the rest of the building, so they could hold their parish social activities in the basement. The Board of Education also hired the Roman Catholic nuns to teach in, the leased rooms. Since they are sworn to poverty, the salaries went to Roman Catholic Church funds. The parochial school went on as before, including religion in the curriculum, the taxpayers bearing the expense.

"Poor administration finally roused the majority of the citizens to rebel and to elect a non-sectarian School Board. They accepted the resignation of the former superintendent, and corrected certain administrative abuses in the schools. They engaged an able superintendent, Dr. William A. Cook, a Protestant, who had been a professor of education at the University of Cincinnati. They also served notice that the funds to the parochial school would be discontinued. The Roman Catholics said the Board would then have to provide educational facilities for the parochial school children. This was done, by purchasing enough desks for the existing public school buildings. However, when school opened in the fall the Roman Catholics did not carry out their threat. The parochial school went on as before without tax sup-

port. Having seen these corrections made, the majority of voters reverted to carelessness.

"The minority again became busy. A concerted movement of Roman Catholic population into the community was observed. They paid high prices for rented houses, forcing Protestants to move. Among those so forced out of the community because of the housing shortage, was a leading member of the non-sectarian School Board, who had to move to Mariemont to find a house to rent. So the margin of votes was narrowed. In various ways they influenced a number of votes. Thus, in a recent election, they won a three-to-two majority on the School Board.

"This Roman Catholic-dominated Board then again leased the parochial school rooms at nearly double the former figure, paying \$6,000 a year rent to the Archbishop, and rehired the nuns. Then they proceeded to try to bend Superintendent Cook to their bidding in the administration of the public schools. But as a former teacher of school administration he knew his rights. He refused to make a promotion they desired. Although he had himself recommended a fair number of competent Roman Catholic teachers, he refused to let them engage and dismiss teachers from sectarian considerations. When bringing recommendations for the filling of vacancies, he followed the approved practice of reporting the qualifications of the various applicants by numbers, telling the name of only that applicant whom he recommended for the position. They demanded that he tell them the names of all applicants so



they could take the selection of applicants out of his hands. When he refused, they told him his contract would not be renewed.

"Meanwhile many of the school children and parents had become aroused. These pupils threatened to strike, but were held in check by the superintendent and teachers. When the board voted not to renew Dr. Cook's contract, they went on strike and their parents supported them. Dr. Richard B. Kennan, of the National Educational Association, came and made an investigation and made a public report blaming the majority on the Board for the strike. The Ohio Education Association has ruled the school system to be non-professional under present Board leadership, thereby blacklisting it. This prevents the hiring of competent teachers. Twenty-nine of thirty-three public school teachers have resigned, backing Dr. Cook. As the strike continued for several weeks, temporary schools have been set up in the local Protestant churches to care for the children's education. Feeling ran so high that at a recent School Board meeting there was an unfortunate outbreak of violence against two of the majority members of the Board. This we deplore.

"A tax-payer's suit has been filed to prove that the payment of tax funds to support the parochial school is unconstitutional under the State and Federal Constitutions. But, meanwhile, the school system of North College Hill is seriously damaged. And who is behind all of this? The appearance of Messrs. Edwin Becker and Earl T. Wagner at the court hearing

and previously of Mr. Becker at a public meeting in North College Hill advising the Roman Catholic majority Board Members on their moves offers a clue. These Cincinnatians are recommended candidates of the Roman Catholic Church on the Cincinnati Board of Education and may be presumed to carry out the policies of the archdiocese."

These facts, proved and authorized for publication by this Council of the Presbytery of Cincinnati, should be enough to awaken all true Protestants and Americans to accept the challenge to save their public schools from invasion and control by the Roman Catholic Church which abominates and condemns them. In the words of this official Presbyterian statement:

**"Growing Roman Catholic clerical power is threatening democracy in America today. It is the duty of Protestants to be awake to the danger, to take a vital interest in political affairs, especially in school elections. So we shall preserve the freedom and high standards of the Public Schools which are main bulwarks of democracy!"**

The outcome of the battle for the public schools of North College Hill was a victory for the spirited Protestant citizens who fought so valiantly against this latest outrage of Roman Catholic aggression. In protest against the ousting of Superintendent Cook by the Catholic-dominated school board, 565 high-school students went out on strike, and 28 of North College Hill's 33 teachers resigned at a public protest meeting at which the students sobbed aloud. *"I never saw anything like it," Superintendent Cook declared. "I've seen children cheer for their schools, but I*

*never saw hundreds of children cry for their schools."*

Here is *Time* magazine's (June 30) account of the victory: "Last week, when the news of the N.E.A. black-listing hit North College Hill, the school board called a meeting. All five members decided to resign—'for the good of the community.' Probate

Judge Chase M. Davies took over as a one-man board until a new election could be held. His first step: to reappoint Superintendent Cook for another three years."

[For a fuller treatment of this vital subject, see L. H. Lehmann's new pamphlet "The Catholic Church and the Public Schools." Price 25¢ a copy.]

## THE PASSING SHOW

► PRAISING the distributing of American relief in all countries of Europe by the Catholic Sisters of Charity, Eugene Pulliman, writing in the San Francisco Chronicle of last September 23 says: *"Whether it be a can of soup, warm clothing or a box of sulfa tablets, every article, every box, carries a bright label, printed in the language of the locality, stating that it came from the National Catholic Welfare Committee and had been 'donated by all the people of America.'"*

► A PETITION urging the recall of Myron C. Taylor, signed by 1,275 Protestant clergymen and 6,000 Protestant lay church members, was sent to President Truman last September 24, the day Mr. Taylor landed back after his most recent trip to the Pope. The petition, according to the N. Y. Times' report, terms the Papacy "the greatest single influence" for a new war, and states that "by means of its 'Christian' Front of the Papacy with non-Papal Christians, the Papacy advocates its ambition to rule the world through states subservient to its will."

► A SOLEMN 'Te Deum' with full ecclesiastical trappings was sung in the Church of San Francisco, Madrid, last October 1, to celebrate the 11th anniversary of Generalissimo Franco's seizure of power as fascist dictator of Spain.

► LOYOLA (Jesuit) University in Los Angeles purchased three lumber companies for \$7,000,000 last September as investment for the Jesuit school, according to the Los Angeles 'Herald-Express.' The Foundation had previously purchased the Hotel Grant in San Diego.

► SEVERAL PRIESTS hold important posts in Yugoslavia's (Marshal Tito's) government. Before the recent elections in Hungary, however, Catholic Church authorities issued an order stating: "Priests cannot be candidates in the election without the approval of episcopal authorities." This order was caused by the fact that the list of candidates prepared by the Communist Party contained the names of 10 Catholic priests and Protestant ministers.

► OBITUARY notices of the late Florello ("Little Flower") La Guardia, former Mayor of New York, were fulsome in praise of him as New York's "greatest Mayor." His funeral was held from St. John the Divine Protestant Episcopal Church, not from St. Patrick's Cathedral as is the case with the funerals of most New York officials. La Guardia was New York's first Protestant Mayor in more than 30 years.

► TWO CATHOLIC PRIESTS in Yugoslavia were sentenced to prison, one for six years, for "instigating bloodshed" in Lanische last August 24, according to an AP dispatch of last October 3 from Belgrade. This was the riot in which one priest was killed and another wounded and for which the communists were blamed. The Vatican later excommunicated those who took part in it, thereby implicitly admitting that the perpetrators of the crimes were Roman Catholics.

► JESUIT Father Edmund A. Walsh is at it again pumping up hatred against Russia. The N. Y. *Times* of last October 4 reported him as telling 100 officers of the FBI in Washington, D. C. that, "*Russia now has the formula for nuclear fission and blueprints for the atom bomb.*" He also told the FBI men that Russia has a submarine (taken from Germany) "*capable of circling the world without having to surface,*" and that "*such a submarine could hurl atomic missiles into cities.*"

► CATHOLIC SCHOOL EDUCATION can take no credit for 14-year-old Fred Smigelski of Harrison, N. J., student at Our Lady of Chestohowa parochial school, who brutally murdered little Jackie Preston, last September 12, and sent a kidnap ransom note to his parents demanding \$1,000.

► REPORTING from the U.S.S. *Missouri* homeward bound from Rio with President Truman, the N. Y. *Herald-Tribune*, under date of Sunday, September 14, carried the following item: "*A Roman Catholic chaplain led President Truman and his family in non-denominational prayer this morning on the windswept afterdeck of this warship.*"

► THE U. S. NAVY paid \$524,950.23 to the Catholic Church on Guam in compensation for war damages, according to an A.P. dispatch from Honolulu of last September 3. This was the largest of 517 claims against the U. S. totaling \$1,321,091.10. The law which set up the Guam Land and Claims Commission limits such compensation to persons on Guam to \$5,000.

► SUPPRESSED on August 28, the Argentine newspaper 'La Vanguardia,' noted for its criticism of the Perón regime and its tie-up with the Catholic Church, appeared on September 16 as a single 6-column underground paper, according to the N. Y. *Times*.

► BIDDING WOMEN to "fight in politics," Pope Pius XII, according to a Rome dispatch to the N. Y. *Times* of last Sep-

tember 11, "stressed" that: "*Those who abstain from voting when religious interests are at stake commit a grave sin.*"

► JAMES C. DUNN, U. S. ambassador to Italy, declared last September 14, according to a dispatch from Bari in the N. Y. *Times* that, "*The United States has poured more than one and one-third billions of dollars into Italy since September 8, 1943, to contribute to Italian economic recovery.*" He further stated that "our help is still continuing." War is surely a costly business nowadays to the victor!

► SEEING THESE BILLIONS pouring into former Fascist countries, one is inclined to say that it would now be better for poverty-stricken England to have been our enemy during the war instead of our ally. Were that the case, needy Protestant England, not Catholic Axis countries, would now be getting billions of American dollars for nothing—or just for being our defeated enemy!

► PROTESTANTISM was badly let down by Dr. J. Frank Norris and three other Baptist ministers who visited Pope Pius XII last September 5 and read him a statement condemning the general body of Baptists for opposing the Truman-Vatican tie-up. "*The Pontiff threw up his hands and laughed*" as Dr. Norris joked with him, according to the N. Y. *Times*' report, about the fear of other Baptists that the Pope would convert Mr. Truman to Catholicism.

► ENGLAND'S Princess Elizabeth's fiancé, Lieut. Philip Mountbatten, has joined the Church of England in preparation for his marriage to England's future Queen. He had been formerly baptized in the Greek Orthodox Church. England's constitution specifically forbids marriage of its King or Queen to a Roman Catholic.

► IRELAND has 69 Baptist churches with total membership of 4,309, and a Sunday School enrollment of 5,070.

## THE EDITOR'S MAILBAG

*Here are a few further comments on our  
Campaign for the Conversion of  
Monsignor Sheen:*

"NOT SINCE Bunyan's 'Pilgrim's Progress' have I read anything that puts the Christian position in better perspective than your dream story of the Conversion of Monsignor Sheen."

—Neason Jones, Yonkers, New York

"FOR QUITE some time I, too, have sensed an Evangelical note in Msgr. Sheen's broadcasts. By putting into his mouth what would be required for his full acceptance of Jesus Christ as his Saviour, you clearly show the only way this can come about."

—A Lutheran Pastor

"YOUR STORY of the Conversion of Monsignor F. J. Sheen was so graphic and realistic that I had my wife rest on the davenport while I read the entire story. It was all so wonderful until the end—anti-climax! Oh, that it could be true! With God all things are possible."

—John W. Birchell, Madison, Wisconsin

"MAY YOUR dream come true! I shall be praying every day through November, by God's Grace, for the conversion of this prelate whose purely human talents are being so used of Satan, the great adversary of souls."

—Mrs. H. J. Barbour, Charleston,  
South Carolina

"I LOVE your article about the Conversion of Monsignor Sheen, and I am among

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—Pastor F. J. Forell, New York City

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—Rev. John Hunter, Detroit, Michigan

"I WANT to say that I shall pray for the conversion of Monsignor Sheen every day through the month of November as you suggested in your magazine, which I received today."

—Harvey Schlichter, Philadelphia, Pa.

"IN YOUR recent issue you published a grotesque dream fantasy about 'The Conversion of Monsignor Sheen.' I am attaching a similar fancy which I have written entitled, 'The Reconversion of Father Lehmann.'"

—John Donald Murphy, Arlington, Virginia

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We operate independently of all other organized groups, so as to be free to work in and throughout all of them. Only by the voluntary help of individuals can we continue the work which the Lord has laid upon us to do.

**A holy and happy Christmas to all!**

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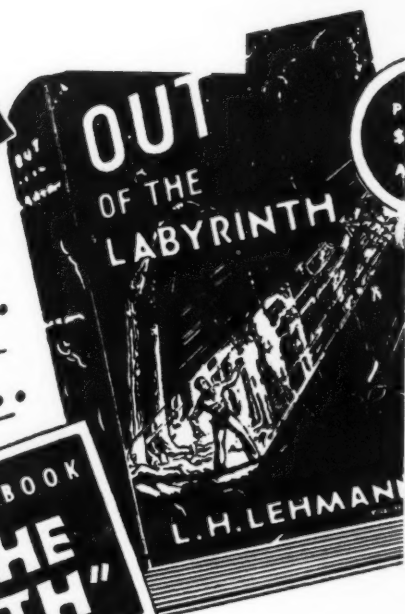
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